



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

every page these slighting words, "the heathen world." I have heard again and again in the East sentiments of deep resentment at this insulting manner of sweepingly characterizing the people there. It does seem as though the churches of Christ, sending out their messengers of peace and goodwill through the great East, might at least be as polite and considerate as the agents of our governments have to be in all their diplomatic utterances and correspondence. It is hard to estimate the damage to the cause of goodwill between the East and the West that is done by the careless and persistent use of these belated and offensive terms on the part of those whose deepest and sincerest purpose is to do good in the spirit of Christ.

WHAT MISSIONARIES WILL DO.

No one can fail to see that the missionary movement is now a recognized world movement, and it is impossible that a body of three thousand missionaries in China should not be a potent factor in uniting the East and the West. We of Japan, living in the interior, came to see that Japan was worthy of political equality and could be trusted to do right towards us, and so we drew up memorials to our ministers, virtually saying that in our opinion the time had come to trust Japan; and I believe our representations were of political value.

Some such missionaries are also in China. One said to me last year: "I am perfectly willing to come under Chinese authority. I am sure they never would harm me." Already boards are most careful in selecting men for China, men who understand the Gospel of Christ as big enough to be sympathetic with all that is good in international and interdenominational relations. Already some boards have instructed their missionaries to have nothing whatever to do with native lawsuits, and the Chinese government, we are glad to say, has recently deprived Catholic priests of their political rights and privileges. Already Protestant missions have agreed to encourage the formation of one great *Chinese* church that shall be fitted to give Christian standards to the family and to society, instead of trying to plant the various Western denominations on Chinese soil, which would be nothing better than extraterritorial Christianity.

With this great body of missionaries becoming sympathetic with China's political ideals, with their noble purpose to make a Chinese Church, instead of teaching Western forms of our religion, with their growing schools and colleges teaching world knowledge and world movements, we may confidently expect they will more and more be heard in favor of some more righteous and friendly method of international intercourse that shall not be a perpetual humiliation to the government and people of China.

MERCHANTS WILL GIVE VALUABLE AID.

The great and powerful body of foreign merchants in the East contains some of the noblest men and women in the world. Yet we are forced to say that the influence of our merchants in the past century has been strong for the perpetuation of extraterritoriality. In Japan they resisted its abolition to the utmost, and we may expect that those merchants, by whose indomitable energy such cities as Shanghai were built, will do the same. Yet the spirit of universal justice is growing among the merchants of the world. It is a significant sign of the times that some Chambers of Commerce in the United States sent

resolutions of enduring friendship to Japan, a sort of merchants' protest against the senseless jingo hostility to Japan. Commerce is one of the bonds that unite nations with golden cords, and in spite of local frictions, boycotts and even wars in the past, we are confident it will be a most valuable aid in deepening and enriching the friendship between the East and the West.

THE WEST NEEDS THE SYMPATHY OF THE EAST.

There is one very important point, in conclusion, that we in our overstrong sense of superiority are continually overlooking, and that is: we need the sympathetic cooperation of the East in the solution of the most difficult problem the world has ever seen. The complex and trying problem of this century — one laden with untold consequences of good or evil — is the coming together of the millions of the East with the millions of the West, two mighty civilizations with different languages, customs, institutions, religions. Wherever the lines have hitherto met, there have been frictions, suspicions, strife, war. The burden of the peaceful solution of this immense world problem, so far as the West is concerned, falls on the Anglo-Saxon race. Great Britain saw perfectly well that the West alone could never do it, and hence that splendid first alliance between the East and the West.

We of this Republic cannot have such a political alliance, but we need the moral and sympathetic alliance with the nations of the East, without which arbitration treaties will be of little avail. To think that we of the West are going to solve this problem without the warm, sympathetic cooperation of the East as equals is a thought born from our traditional thinking of them as heathen, and their religions as false, and their future as hell, while we pride ourselves on being Christian, with the only true religion, and our destiny as heaven. To think that we can solve it by gunboats and repression is Hobsonian in the extreme. We can only solve it by the practice of that universal righteousness and justice which are as necessary among nations as between individuals, both sides being givers and both sides receivers.

In this vast complex world-work every individual may contribute something, by right habits of thought, polite and considerate ways of speaking, and by doing to others as we would they should do to us. Thus we all can help bridge what is mistakenly called the impassable gulf between the peoples of the East and the West, both of which are, at bottom, God's children, and therefore of necessity brethren.

AUBURNDALE, MASS.

Peace and the Imagination.

BY MARY E. WOOLLEY, PRESIDENT OF MT. HOLYOKE COLLEGE.

Address at the Eightieth Anniversary of the American Peace Society, May 12, 1908.

After the wording of my subject it occurred to me that there are two ways of interpreting it; the first, that universal peace is not likely to have existence except in the imagination, an interpretation rather widespread, not only among those for whom war is a profession, but also among the men and women who constitute the general

public. Often those who hold this opinion do not condone war; on the contrary, they deprecate it, but nevertheless consider it as one of the necessary evils, and its abolition as a Utopian scheme, not likely to be realized as long as human nature is human nature.

Other speakers this evening have shown how *practical* is the appeal of the peace movement, what has already been accomplished by the conferences at The Hague, upon what conditions peace between the Orient and the Occident is possible. It is by no means an Utopian scheme that the leaders of this movement propose, or one that ignores that quality in human nature which makes necessary, and will probably continue to make necessary, well-organized and well-disciplined police forces. The practical nature of the present movement is one of its most striking characteristics.

But there is a very close connection between the practical and the imaginative, so close a connection that the former cannot be fully realized without the latter. Imagination blazes a trail for the practical, supplies the enthusiasm, awakens the interest, makes possible the union of theory and practice. The history of all great movements is an illustration of this truth, perhaps never more strikingly shown than in the relation of "Uncle Tom's Cabin" to the anti-slavery cause. Founded not on fancy but on fact, Mrs. Stowe's wonderful story illustrates both the "image-making power of the mind" and the strength of such an appeal to our reason as well as to our emotions.

The writer of a recent book, entitled "Factors in Modern History," says: "My object is primarily to stimulate imagination, and I make no apology for placing imagination in the forefront of all the qualifications indispensable for the student and teacher of history." The same writer comments on the curious deterioration in the meaning of words, by which "imagination" is commonly restricted to the picturing of deeds which were never done, and of causes which never existed, when in reality it includes fact as well as fiction and signifies the power of realizing both the things which are unseen and the meaning of those which are seen.

It is with this conception in mind that I urge the appeal to the imagination as one of the most important measures of the campaign for peace. It has been the great motive power in war. The Roman Triumph, with its spoils from far countries, its rare treasures, curious animals and long trains of captives, in its spectacular appeal, helped to reconcile Rome to heavy taxes and burdensome conscription. From the songs of Tyrtæus to the "Marsellaise," poems and music have been recognized as a powerful agency in giving to the thought of war exhilaration and glory. What one of us has not been thrilled by them? Banners and bands, uniforms and evolutions, naval manœuvres and military parades, stir the blood and quicken the pulse, so that for the time being we are all swept along by the mighty current of enthusiasm for the imagined glories of war, an imagination founded not on fact, but on fiction. You all know the testimony of the bravest men as to the reality. General Sherman's "War is hell" has been echoed and re-echoed many times. One of the generals in our Civil War said to me years ago, "With the beginning of a battle men are turned into demons." When my father, who had been chaplain in the Civil War, received his appointment in his sixty-sixth year as chaplain in the

Spanish War, and friends tried to dissuade him from accepting it, he simply said, "These boys do not know the horror of war; I do, and I may be able to help them when they find it out."

Let us cultivate the imagination with regard to war, but let it be the imagination founded on fact and not on fiction. I cannot read Charles Dickens' fearful description of what "skulks behind 'a splendid charge'" without a shudder, but there is a place in education for tragic truths, if their telling will prevent other tragedies.

Humanity is not generally cruel; there are many kind-hearted people in the world; people who would not allow the most insignificant of animals to be tortured — in their sight! The difficulty is that war is *out* of their sight; unless it comes very near home, affects some one personally dear, the imagination is not sufficiently vivid to give it reality, that reality possessed by the suffering which they can see and touch. A similar lack of imaginative power is shown in the attitude toward other calamities: the poverty which obtrudes itself upon the attention, the calamity which is within the range of vision, cannot be resisted, but the famine, the disaster, half the world away, makes no appeal.

The cultivation of this power is a part of education, and the opportunity is greatest in our schools and colleges. How may it be accomplished? An editorial in yesterday's *Springfield Republican*, reminding the public that the 18th is Peace Day and should be observed by a display of flags, that American youth may be trained to associate the national emblem with the ideals of peace, calls attention to the fact that continuous effort is necessary if these ideals are to be kept in their proper place. Music, flags, spectacular ceremonies, organizations and badges, — for the average boy or girl will join anything if it has a pin or some insignia, — all those appeals are legitimate and most useful in allying the imagination with the cause of peace. For the child of larger growth the oration and debate, giving opportunity for the acquirement not only of knowledge but also of zeal for the cause, are invaluable. Only yesterday a student came to me for data for the concluding debate of the College Debating Societies on the subject, "Resolved, that further increase in the material resources of the United States Navy is undesirable." It probably is a relief to you to know that Mount Holyoke College is so soon to settle that much disputed question! [Laughter.]

Mr. Carnegie's gifts of the beautiful Court House at The Hague and the new "Temple of International Friendship" at Washington will be illustrations of the stimulus which comes in this visible, tangible way, for around those buildings will cluster associations and sentiments invaluable in the promotion of the causes which they represent.

The element of the heroic in war makes the strongest of appeals, and the present century must emphasize "the new courage," as Mrs. Mead so aptly expresses it. Her words give just the thought which I have in mind as to this substitution of *material* for the imagination, and I venture to quote her words: "All that is admirable in war must be retained in peace. The love of adventure, the daring bravery, the virile virtues, all that stirs the blood and arouses the spirit of manly youth, must be turned to use."

The peace movement gives to the imagination a broad

outlook, one that is world-wide. I can think of no human conception so tremendous in its scope, making such an appeal to the imaginative power, as that of world federation. Here again our failure to grasp the thought is because of the limited horizon of our imagination. There is nothing unreal in the conception of federation within our own limited circle; the trouble is with the size of the circle which we draw about ourselves. But human circles are not of uniform and invariable size; they range from the tiny ones of neighborhood and village and township and city, to the all-encircling thought of the stoic philosopher, "I count nothing human as foreign to me," and the teaching of the Master, "All ye are brethren." The things that are unseen, the meaning of those that are seen, are the province of the imagination. By its help we may anticipate the time when rational, thinking beings shall not be content with irrational, unthinking resort to the contests which belong rather to the brute and the savage, but shall bring into play in their relations with their fellow beings the mental, moral and spiritual powers with which God endowed his children created in his image. Then, even here, the vision of the poet shall be realized, and

"All we have willed, or hoped, or dreamed of good shall exist."

Eightieth Annual Report of the Directors of the American Peace Society.

Mr. President and Members of the American Peace Society: The Board of Directors herewith respectfully submit the eightieth Annual Report of the work of the Society, with a general statement of the progress of the peace movement since our last report.

MEETINGS OF THE BOARD OF DIRECTORS.

We have, as heretofore, held regular meetings every two months, except during the summer vacation. A number of special and adjourned meetings have also been held on account of the exceptionally important events of the year. Our meetings have been unusually well attended and interesting. Careful attention has been given by us to the regular lines of our work, as carried on through the office, and the special events of the year related to our movement have claimed our serious thought and action. On account of the Second Hague Conference, the year has been one of extraordinary interest. The rapid growth of public interest in the subject has made it necessary for us to give particular attention to methods of strengthening and extending the Society's work. A statement is given in detail below of our action in regard to the events of the year and to the steps which we have taken for the enlargement of our operations and influence.

PUBLIC WORK.

Our public work has been similar in most respects to that of former years, though much more extended. The Secretary and Assistant Secretary, in addition to looking after the largely increased office work, have both addressed many meetings in different parts of the country. The calls for lectures have been more numerous than ever before, and have come from all sorts of organizations, — colleges, normal schools, churches, theological schools, church societies, social clubs, women's associa-

tions, etc. More than one hundred and twenty-five lectures have been given during the year by members of our Board. The Assistant Secretary made one trip to Washington and to Richmond, Va., which proved to be most valuable in bringing the peace movement to the knowledge of a number of circles in the South to which it was previously not much known. Mrs. Mead of our Board has made several extended lecture trips, going into Maine, Connecticut, New York, Pennsylvania, and elsewhere. Mr. Mead, a Vice-President, has been "abundant in labors," both in the lecture field and through the press. Most of our lecture bureau speakers, now seventeen in number, have also done excellent service in addressing meetings. Special attention has been given through our Committee on Work among Churches to securing the interest and coöperation of church organizations and leaders throughout the nation in support of the movement for world peace. Similar efforts were made also to secure the coöperation of the leading national educational organizations, with a view through them of reaching the youth of the country. In response to letters sent out from the office, many of our members and workers in different sections have been instrumental in securing the holding of important public meetings, and thus widening interest in the cause. Of the important public meetings initiated by our Board, the most notable was one held under the auspices of the Harvard Union, Cambridge, Mass. This was presided over by President Eliot, attended by some two thousand of the Harvard men, and addressed by Hon. Joseph H. Choate and Hon. Horace Porter, who, in most able and instructive speeches, set forth the valuable results of the Second Hague Conference. Our Board was well represented at the last Mohonk Arbitration Conference, our Secretary as usual being asked to give the opening address. Mr. Paine spent several weeks at The Hague at the opening of the Conference, coming into influential relations with various delegates in regard to the important problems there under discussion. At the Sixteenth International Peace Congress, held at Munich in September, our Society was represented by more than a dozen delegates, and we have reason to believe that their service played an important part in the deliberations and conclusions of the Congress. Prior to the Hague Conference we brought every influence to bear that we could to strengthen the hands of our government in the important positions which it announced its purpose to take at the Conference, and also did what we could to arouse general interest throughout the country in support of the important measures which the Conference was expected to have before it. A remonstrance was sent by us in January to Congress against the further proposed extravagant increase of the navy, and in coöperation with other organizations and individuals, we assisted in securing from the clergy and business men of Boston and several other cities similar remonstrances which were numerous and influentially signed. This effort proved to be, we believe, among the most effective of our recent labors.

EXTENSION OF OUR WORK — FIELD SECRETARYSHIP AND BRANCH SOCIETIES.

Because of a greatly-increased public interest in the cause of peace and an urgent necessity, therefore, for extending our organized work more widely, we have recently created a Field Secretaryship, the incumbent of